



# Light of Truth.

AN EXPOSÉ OF THE NEW PHILOSOPHY OF LIFE, HERE AND HEREAFTER.

Subscription: \$1.00 per Year, 50 per Copy.

## Philosophy and Facts.

Written for the LIGHT OF TRUTH.

### The New Departure for Honest Men and Women.

Human Brotherhood the Essence of Religion

THE SALVATION OF THE REPUBLIC.

Creedism and Wealth Destroy our Spiritual Health.

JOS. RODS BUCHEMAN, M. D.

The burning truths shining out in your editorials and in the recent essays of Prof. Loveland and the poet Clark and others ought to set the world on fire, but will hardly warm the surface of the Sarbonian bog in which our nation is sinking and dying.

That we have substantially lost our Republic and are tumultuously drifting into either chaos or despotism. I have heretofore shown, and many others have shown and urged the same terrible truth, but a nation absorbed in the selfish struggles for wealth which Carlyle well called a "HELL-SCRAMBLE" and in the suffering of the despairing classes in dreary homes above all which we fear the mad revelry of wealth, who will not listen to the loudest or most eloquent call to duty, and therefore have said and still repeat, while shallow-pated optimists are crying all is well and prosperity in all things is approaching, that our country is doomed to convulsion.

I do not see that at this date either eloquence or Spiritualism or political action, such as is possible now, can avert the collision of the mighty forces that are drifting in opposite directions more rapidly than the North and South were drifting forty years ago.

All that can be done is to prepare for the crash, not by sprinkling rose water around nor spending our time in repeating the a b c of spiritualism and apologetics, *etc.* if we could never progress beyond the kindergarten, but by spreading fearlessly and actively, far and wide, the gospel of redemption—the truth that humanity is reaching its manhood and that man, as I have long been teaching, has the capacity in himself of reaching into the past and into heaven, learning all of the angel world, and the law of life which is the law of love, and standing thus in the light of heaven, no longer depends upon the falsified records of the past, for we know vastly more of God and heaven and divine law than did our ancestors of other centuries.

The Brotherhood of Humanity is the simple truth, the essence of all religion, and is clearly taught by our ascended friends who have outgrown the hereditary falsehoods of earth life.

This I urge to break the bonds of that creedal Christianity which with its forged credentials from Rome, falsely assumes the name of Christianity and is still, as it ever has been, a mountainous incubus on the human race to hinder all progress, having ever been the chief hindrance of all reforms—formerly by the sword, and now by its unholy alliance with all the incorporated despots, which crush humanity to-day, driving millions to the verge of starvation and suicide.

This is the noble mission of Spiritualism—not to sing sweet lullabies but to manipulate the human mind, and for this we need the power of vigorous thinkers, who sometimes speak through the LIGHT OF TRUTH.

This is the preparation I ask, to assert the freedom and the brotherhood of humanity, and then begins the real work of the salvation of the great Republic.

It is to assert the inalienable rights of man, the right of the nation to the soil on which it lives against all the claims and monopoly of the half-evident truth which I first fully presented in 1847, and which Henry George has developed into national and international agitation.

It is to assert that the inalienable right of man to "life, liberty, and the pursuit of happiness" is but a barren abstraction under a social system which leaves the landless man at the mercy of unlimited (often stolen) wealth to be shut off from all the sources of life, deprived of every opportunity to labor for himself, entitled only to travel in silence on the highway (for if he asks for bread he may be arrested) until he finds a peaceful home at the bottom of the ocean, unless in his despair he exclaims that if he must perish they who are prosperous and heartless shall perish with him. That is the grim alternative toward which our hell-born social system is driving the honest laborers by the million, while the hollow-hearted leaders of society in Church and State look on with scornful indifference.

Let us then raise the cry—a political cry and a religious cry at present, and, if need be, a battle cry in the future for the brotherhood of humanity, which Church and State have denied, and demand that the nation which has provided all the monopolizing measures necessary to starve the millions into a slow death, shall protect their lives by providing the labor by law for all who have been deprived of labor by corporate greed!

I have been calling for a department of productive labor, under our government, either State or national, competent to protect honest labor from being trampled to death by corporate capital. My demand has not been responded to by voices enough to make it heard. Can not many minds, speak out in the eloquent force of this vital demand—the first great measure to save the brotherhood of humanity? long before the desperate monopoly of land can be broken up.

It is a cheap, a costless remedy, for our "hell-scramble," for the labor of an industrial army under the guidance of the true and capable captains of industry whom we do not find in politics will amply pay itself and cost the nation nothing.

I do not propose this with any serious hope of averting the storm and the wreck which are to come on after I shall have left the earth scenes (which I can witness for only a very few years longer, but will build a life-best of social institutions of justice, which may survive the wreck of like a Noah's Ark, and bless the generations of the coming century.

If every spiritual platform would raise the cry for the rights of man—the salvation of the down trodden, the brotherhood of humanity, which is incompatible with an honest democracy, and what has already usurped all power in the so-called *supreme court of infallibility.*

And at the same time we should demand the destruction of those vast monuments of human slavery, the millionaire estates absorbed from the commonwealth which have doomed the millions to hopeless poverty.

I have asked, but this demand has not yet been echoed, that the commonwealth, from which that vast wealth was absorbed, shall reclaim its own, assure as the vampire absorbs or the pirate has left the millions, and that no young man should in any case be allowed to inherit more than a hundred thousand dollars.

The great mistake made by many in interrogating spirits is to think that because they are "dead" or have thrown off the body, that therefore they should know almost anything and be fully competent to give exact information on any subject.

If they are ignorant of any branch of science when death comes, they will be ignorant of it yet. They carry their deficiencies and prejudices with them. Knowledge does not come unassisted either here or hereafter, and the many and minute relations that attach to any subject must be acquired by research and application. I have no doubt that spirits make far more rapid progress in investigating subjects in their realm than we do in ours; but it should not be forgotten that they exist in very altered conditions from our own, and instead of being better qualified to make investigations of matter, as we know it, they are less so. They tell us that they often have to come back and make a study of things through those engaged upon them here. How misleading then it is to accept the views of some Indian spirit on the subject of astronomy or natural physics. We see quite lengthy articles written by people upon subjects they know nothing about; these are made up of assumptions, idle speculations, and vagaries that they have coined over in their minds, until they really believe them; their deductions are unworthy of being considered as scientific. Now let these fellows go over into the spirit world and how prolific they are in furnishing opinions in any line of investigation.

True science holds a definite and firm place, and is founded upon collated facts that are incontrovertible. If any superficial person disbelieves this, let him explain how it is that an eclipse can be calculated fifty years in advance, and so accurately, that the time will be defined within the fraction of a second. The men that do this are not hallucinations or fakirs. The number of factors that enter into the computation of such a problem are so vast that but few people can grasp them—not having the natural ability to do so.

How immeasurably great is such an accomplishment beside some of the absurdities published from spirits that pander to the credulity of inquirers, and give grotesque accounts of the inhabitants of Jupiter and Mars. The majority of scientists not having learned to winnow the grain from the chaff in this direction, are disgusted by such stories and are led by them to discredit all phenomena that are attributed to spirits. Notwithstanding this, science is the best ally that Spiritualism has. It has dispelled a thousand superstitions and priestly follies, and so far emancipated the human mind that Spiritualism is a possibility.

The facts of science are lifting men from the cringing position of cowardice and causing them to stand erect in courage and hope. The dogmas and vapors that once obscured the intellect of man are being dispersed by a better comprehension of the laws of nature and a greater confidence in her steadfast operations. Physics, as it is now taught in many of our schools, is to be a great blessing to the future generations. The old alchemists, when they used to be making experiments, and the ingredients of their test would violently explode, thought the devil was in their earth pots, and to prevent him from working his mischief upon them, they placed the sign of the cross upon the vessel. Hence the name crucible, from the Latin for cross. This was

Written for the LIGHT OF TRUTH.

### What Should be the Relation of Spiritualism to Science?

A Mistake to Think Spirits Know Everything

CONCEIT AND IGNORANCE.

Spirits Not Qualified to Study Material Science.

METAPSYCHICS.

C. H. MURRAY.

I not infrequently see articles written by avowed Spiritualists, in which the broad questions of science are treated with disrespect and sometimes even with contempt. I regard this as a wrong course. It generally comes from parties who are unfamiliar with science, who have made no profound study of any of its branches, and who would not be able to define what true science includes. Such persons believe that they know enough of a subject when they interrogate some decarnated soul and get his views, which they credit as being more valuable than any information they might obtain from books. It is exceedingly seldom that such would be the case. It has been found a difficult matter to obtain much of importance in the direction of science, through spirit communication. Spirits that are most in habit of communicating appear to be deficient in scientific knowledge and profuse in confidence—or I might say, conceit. They often give answers that are known to be erroneous, and some of which, if accepted in good faith, would subvert the valuable acquisitions that have been so slowly and laboriously acquired by the students of nature.

The great mistake made by many in interrogating spirits is to think that because they are "dead" or have thrown off the body, that therefore they should know almost anything and be fully competent to give exact information on any subject.

This medium has always had the best of metaphysics. In such a mental atmosphere none of the self-sufficient grosses of the lower levels would care to remain.

Written for the LIGHT OF TRUTH.

THE IDEAL JESUS

Compared with the Historic Character.

DIVERSE DEIFICATION.

His Ideals Inspire High Thoughts.

REV. L. J. WEAVER.

The picture of Jesus in the human mind has varied, with the changes of time and people.

With his disciples, in whose daily companionship public life was mainly spent, he was a simple, plain, unpretentious man, going around the country healing people, when conditions allowed, by the psychic power which he possessed.

Soon after his resurrection, many began to cherish the idea that he was the Messiah whom the Jewish people had expected to deliver them from Roman power. Matthew evidently believed this; and Dr. Cone, in his "Gospel Criticism," is of the opinion that Matthew wrote his biography of Jesus for the purpose of establishing this point.

Half a century or more afterwards the idea had gained ground, which was held by John, and in his biography a century later, that Jesus was a special divine creation, the "word," the only begotten son of God, and endowed with powers not belonging to other men.

A century or more later the idea began to grow that God was trine, and that Jesus was God himself, God the son appearing on earth in the shape of a man. This idea became popular in the third century, and, after a fierce debate, was embodied in the Nicene creed.

It is simply a matter of fact, that as the world advanced from age to age, each new age painted a new picture of Jesus and his religion. While the use of intoxicating liquors was believed in and practiced by the Church, Jesus was quoted in their defense; but when strong drink was discovered to be an enemy to human welfare, and the Church became converted to the doctrine of prohibition, Jesus and his religion were then claimed and put before the world as on the other side.

As long as the Church believed, and wherever the church believed, slavery to be a divine institution, Jesus was regarded as its defender, and his religion was used to instruct slaves to obey their masters; but when and where the world outgrew slavery, and recognized it as a part of barbarism, Jesus was pictured as favoring universal freedom.

During the middle ages, when the Church and the world believed in the divine right of kings, the name of Christ was used to defend the doctrine that rulers were appointed by God; but when people rebelled and broke away from kingly rule, and set up a government of their own, the records of Jesus were used to justify democracy.

Long and wherever Christians propagated their religion by the sword, Jesus was considered as a man of war, the cross was emblazoned on the battle flags, and "in his name" was the rallying cry that ran from rank to rank as the Christian armies shed the blood of those who worshipped God under a different name; but when the world advanced sufficiently so as to see that every man had an inalienable right to worship God according to the dictates of conscience, and the spirit of peace rose like an angel of light and shone upon the world, then the name of Jesus was quoted as the synonym of good will to all, without respect to religious belief, and every peace congress was held in his name.

And it comes true, that the Jesus, whose

name is handed down from age to age, the same name yesterday, to day, and forever, is not the real son of Joseph and Mary, about whom we know nothing only from tradition, and other people's opinions who lived and wrote later, but an ideal Jesus, whose character is to a great extent the reflection of the age.

If the ideal Jesus comes to accept a certain doctrinal Jesus is used as the foundation on which to rest it. The creeds of Christendom are divergent in their principles as black from white, and Jesus is the basis of them all. From the beginning of Christianity till the present day, the preaching of the Churches has changed to meet the requirements of the age, and Jesus has changed to correspond. He has never remained long the same.

And it is well to note that the ideal Christ has often been at variance with the historic Jesus.

The historic Jesus taught that divorce should not be granted except for adultery, but the ideal Christ of the present day allows divorce for various other reasons.

When the historic Jesus selected twelve, and after that seventy, to act as missionaries, they were all men, but in the coming age the ideal Christ will select women as well as men to be ministers for the spread of truth.

The historic Jesus manifested and probably drank wine, so that his enemies called him a "wine bibber," in accordance with the custom of his age, but the ideal Christ will neither manufacture nor use strong drink, in any form, as a beverage.

The historic Jesus taught, by the parable of the vineyard, that, in the kingdom of heaven, he who labored one hour should receive as much as those who had borne the burden and heat of the day," but the ideal Christ will teach that in the moral realm the law of compensation rules, and that every one receives in proportion to what he has done, or, in other words, the inflow shall correspond to the outflow; also that it is not just for a man "to do what he pleases with his own" unless he pleases to do right.

The law of evolution, which permeates both the physical and moral world, is too strong to allow humanity to be chained forever to a dead Jesus and a buried past. So retaining the name and the spirit of the Nazarene, the Church sets an ideal of manhood before it, and drags its ponderous body slowly, hesitatingly, and often doubtfully, along the rising pathway of progress to its attainment. The best and strongest of modern preachers recognize the distinction I am making. Phillips Brooks is reported to have said: "The Christ I preach is not the dead Jesus of history, but the ideal Christ of to-day, or the picture of a perfect manhood."

But the question naturally arises: "Why retain in religion any outside object of worship at all, be it Mohammed or Buddha or Christ? Why not cast them all aside?" Because human nature is not developed enough for that. It is yet in a state of childhood, and like the child feels the need of external objects in religion some visible, tangible embodiment of truth—some outside savior to go to as a child to its mother, who will answer prayer as a parent gives an apple to a child for the asking. The large mass of religious people are religious hero worshippers, and their hero is some noble man, born in the far-distant past, whom their faith and reverence have magnified into a god. In some parts of the world it is Buddha, in other parts Vishnu, in other parts Christ.

With all great men, "distance lends enchantment to the view." The real Washington had his petty faults like other men, but the ideal Washington, pictured by tradition and imagination in our minds, is almost a spotless being. Had we known Jesus personally, and seen him grow from childhood to manhood, he would not be to us what he is. But in that case some other soul, spiritually endowed, would have taken his place, or the infinite God would have been transformed into human shape, for human nature in its present state, whether in heaven or Christian lands, cleaves to objects in its world, and to no ideas—looks outside itself for its god instead of inside, adores a man as its god in place of the inward spirit of divine perfection.

In truth, only a few have risen above an external religion and the worship of an external god. Only a few consecrate themselves to abstract truth—love right because it is right, and because of its inward and uplifting power, instead of doing it to please an outside god. Only a few prize virtue for virtue's sake, and adore goodness in the heart as the soul's savior. Only a few rise above idol worship or hero worship, or the worship of an incarnated god, and turn into their own souls to find the god who is to save them and the religion that endures.

But notwithstanding what I have said concerning the fact of spirit communion, and the mediums have to stand firm by the principles of truth, honesty, and purity of character—eradicating fraud wherever found—to bring about an early day when the labors of the spirit guides will be appreciated by all of earth. Let the mediums remember, too, that only by an effort toward a pure and true character will we ever be able to secure just legislation that will protect us in our endeavors.

JULIA STEELMAN-MITCHELL.

THE Christian Register, which delights in giving advice to Spiritualists concerning their "duties," now makes an assertion that does not speak well for Christian consistency. "It says Spiritualists simply believe because their faith is so strong that they need no proof." How does this comport with their doctrine of "believing without seeing"? The faith of Spiritualists at least is founded on facts proved in the present; that of the Church is founded on tradition, not proved. This is like a thief accusing an innocent man of theft to throw the scat off himself.

Marie Shidmore Library

Cincinnati, Saturday, January 26, 1895.

Volume XVI, No. 4

### A MAKER OF FRAUDS.

Supplies for Counterfeit Slate-Writing and Etherialization of Spirits.

### SPIRITS ALSO NEED EXPERIENCE

Mrs. Steelman-Mitchell, of Bellevue, Ky., not only a good medium who needs no assistance other than spirits in the exercise of her mediumship, but an honorable one, was the recipient of a document lately in which the author, who is well known to us but whom we do not wish to advertise, offers to sell her a chemical process by which fraudulent slate-writing can be done. The price asked is \$10 a bottle, one bottle sufficient for one hundred scenes.

Capaules for the production of etherializations in dark circles were also among the articles for counterfeiting spiritual phenomena. As a tempting bait, an "X. B." stated that the dealer would supply but one medium in each city.

Mrs. Mitchell naturally feels the desire to warn the public against those who may have been fitted out with such paraphernalia, and thus writes the following:

To the Editor of LIGHT OF TRUTH.

As we are constantly in receipt of questions pertaining to the phenomena of Spiritualism, and believing our replies will assist many who are seeking for the truth, we beg space for a few replies that will explain to the skeptics that Spiritualists are quite aware that there are tricksters who, for sordid gain, are trying to imitate the phenomena of Spiritualism.

If, for example, in independent slate-writing the sitter is requested or urged to wash the slate before using, there is reason to suspect fraud, because there are chemicals, freely advertised through the mails, by which a slate may be covered with flowers of any color or writing, which become visible only after washing; and the more thorough the washing and drying the better the result. Slate-writing is a very fine phase of mediumship, but unless under *ideal* conditions, amounts to nothing for the investigator.

There are such things as chemical capsaes, said to be used by Herrman, Kellar, and fraud mediums, which if moistened in the mouth, may be tossed on the floor, and in a dimly lighted room will produce a vapory looking white form, of any desired height, which might deceive one who had never witnessed genuine spirit materialization. We have handed to our worthy editor letters which advertise for sale such articles as named above.

Written for the LIGHT OF TRUTH.

## When the Morning Comes:

OR,

## The Mystery of a Sub-Conscious Self.

Author of "Outside the Gates," "Nameless," "Crowded Out," etc., etc.

By MRS. M. T. LONGLEY.

## CHAPTER XVII.

## A SHADOW AT THE DOOR.

Three months have glided by since the transition of Emily Read. Already Winter, gray-robed and grim, stands waiting at the door of Nature's domain, ready to enter and cast its mantle over all her land. But a greater shadow than that which Winter brings with all its icy chill stands waiting at the door of the now quiet and peaceful Hunter dwelling. A shadow of coming trouble that casts its long black length of gloom across the threshold, and is slowly creeping toward the hearts of husband and wife with its fearful, cruel step.

Three months and more have passed, and the inmates of that home have sorely missed the beautiful woman, whose white soul had passed from earthly to immortal lands. The baby, sweet little dark-eyed Pearl, had mourned and called for "Emily, Pearl's nice, good Emily," until the nearly distracted mother had at last succeeded in making the child understand that Emily had gone to visit a land of sunshine and flowers that she might get well and strong and be free from pain. Then the little one seemed comforted, and in place of crying, "I want my Emily," would say, "Nice, good Emily, gone to be a' angel, in the pity flower land."

One day the little one suddenly started from her play, and raising her hands toward the end of the room which lay in shadow startled her mother with the glad cry, "There's my Emily! Pearl's nice Emily. See, mamma, see! Emily's all right, all pity!" And she danced in childish joy, clapping her hands and shouting in her glee.

The mother looked but could see nothing, only a sort of whitish mist for which she could not account; but Pearl continued her happy cry of "Emily, my Emily!" and insisted that the angel was by her side.

After that she never mourned, but frequently insisted that "Emily" was with her bringing "Flowers" and sunshine with her from the "angel's home."

Little Pearl was at this time a lovely dark-eyed little fairy nearly two years and a half old. A picture of health, happy childhood, her tiny round face wreathed in sunny smiles, around its open brow clustered little dusky rings of silken hair, her large velvety black eyes and her sprightly little form all gave token of the symmetrical nature within that temple of clay. While the infant brother, whose little life on earth had been so brief, resembled so closely the father, this dancing restless girl was the embodiment in likeness of the sparkling mother life that had brought these children into being; and a daintier, more plump baby could not be found. Since the passing of Emily Read, a motherly middle-aged attendant had been engaged to care for Pearl, at such times as she was not with her mother, and the little one was slowly learning to repay the kindly devotion and unremitting care of this faithful nurse with an affection all her own, although "Emily" still held a large portion of the little heart, and received her daily libation of love and recognition.

During the last few months Charles Blackburn had wandered on his way, going into remote places and spreading the gospel of truth as it was given him to preach. His friends had heard very little from him, but they knew he was engaged in good works, and that his life was one worthy of emulation.

At last there came to the Hunters a lengthy letter from their absent friend in which he detailed much of his doings since he had left them. It was dated at Philadelphia, at which city he had been stopping for a week.

"I have been called here," he wrote, "to take the place of the regular speaker, who is ill and who was urgent in her request that I be sent to fill her platform till she recovers. The lady is mending rapidly and I have no doubt she will be able to attend her duties in a few days and then go back to work and the people here, there are very friendly and most of them seem to be reaching out for spiritual enlightenment; yet I shall be more happy when I get back to my usual work. Somehow, I seem better fitted to go out into the highways and byways and preach to the hungry souls who get into my path. I applied for a pulpit to stand before those who dress in their fine clothes and attend service in spacious assembly rooms. Therefore I shall wander forth again as did the apostles of old, with a light heart, knowing that God's needy ones dwell in the valley as well as on the heights, and that it is to the lowly I am called to minister."

For all were surprised to learn, dear friends, whose home it is that entertains me at this writing. It is that of Miss Eva Mayne, of whom we have heard nothing during the last few years. Miss Mayne is the same bright and charming woman as of old. A noble character and a shining example to her sex. She has lost all her property, partly through the folly, I suppose, of other who will live after her, and partly through the financial whirlwind of disaster that swept over the country at the time when Mr. Barton went down, and when you, friend Roy, nearly went to pieces in the struggle. But she was not a woman to complain or to sit down helplessly amid the crash of fortunes and the wreck of fate.

"From what I learn Miss Mayne thorough—or because of her trying experiences—has developed wonderful psychological powers, she can read spiritual things most clearly; hold conscious communion with other worlds, and reveal hidden affairs with accuracy. Her powers are like a lamp, and she shines in this world well enough if she would only give private seances to the public. But the lady shrinks from such work, and so she only uses her gifts when urged to do so—not by the curious throng but by the invisible ones that guide her life. She has for some time been the proprietress of a quiet little hotel in the city at which a select company of refined and educated persons make their home. I was taken here and introduced to the hostess by the members of the committee on meetings, who met me on my arrival, and was astonished and highly pleased to find in her our dear friend—Miss Eva Mayne, a courteous and somewhat sombre woman, but a true friend. I have given her account of your doings and of past events concerning other friends, and she has confided to me something of her own affairs. I am persuaded, not so much by what she has said, as by what I intuitively read from her atmosphere, that Miss Mayne has suffered deep loss of fortune, and that she has a heavy burden that no one can depict, no tongue portray. But if she has been tried by fire, she has proven herself to be fine gold."

"The lady holds a select *seance* twice weekly for her guests and her chosen friends. She has attended a few of these, and has been much gratified in gathering the very grates of heaven seen wide open and angels innumerable come and communicate with poor mortals. To me it is baptism of light from heavenly lands to receive a message from her lips."

"Blackburn writes eloquently," dryly observed Roy Hunter as he read these pages to his wife. "He seems to be rather smitten with Miss Mayne's peculiar powers, and her womanly charms. But he is rather mystical himself and likely to be led away by such a siren as that." There was a hard, metallic tone in his voice, very unlike its usual low, genial flexibility, and his wife looked at him in amazement as she exclaimed:

"Why, Roy, how can you speak so of our dear Eva? How dreadful that she has had to earn her living all this time, right over in Philadelphia, and we never knew where she was."

"Well, child, we all have to earn our living in some manner, and I fail to see anything 'dreadful' in this case. I am

sorry your friend has lost her property, but from Blackburn's report she seems quite capable of caring for herself."

"My friend? Why do you not say our friend? My dear, sweet Eva, to think that she is keeping a little hotel, the letter says—just a *boarding house* I'm sure. I think it's just dreadful."

"Where is it I have read, wife, that all things find their level at last, human beings as well as nature's works? No doubt it is true and that Miss Mayne has found hers in the life she now leads."

"The hardness was still in his voice, and what seemed almost to be a sneer curled the corners of his finely curved lips. Was the bad angel of the man crowding itself forward while his good side covered its face and wept?

Daisy gazed at him in wonderment, while the *shadow* crept silently in, lengthened its ugly folds toward the pair.

"Roy," came in coaxing tones from the little wife, "Roy, it isn't right for Eva to be thus exposed to public patronage. You love her," how he started at that; *lose* her, yes, every fibre of his being told him that he loved the sweet woman who had long ago won his heart. He had never thought of her as a loved one since the day he put her from his mind, and asked for Daisy's hand. He had been a true and loyal husband to the little wife in thought and deed, he had given to her a tender, quiet affection that had satisfied her heart and his own conscience, and he had thought the past was dead, but to-night, for all his hardness and his scorn, he knew that its memory was a part of himself and could never die.

"Yes," she went on entreatingly, "you love her, Roy, I love her, she is dear to our hearts. We have a happy home, with enough and to spare. You are a generous man, giving of your bounty wherever it is needed of you. Roy, dear, let us share our home with Eva. Let us send for her on such terms as will rob our invitation of all that would wound her sensitive heart or hurt her pride. I want her, Pearl would learn to love her; let her take Emily's place."

"No one could do that," he said impatiently. "I wonder at you, child, for dreaming anyone could take Emily's place."

"No," she softly admitted, "no one could do that. But Eva could take her own place, Roy, shall we send for her?"

"No!" he thundered. "What take that woman into our home? That *enchanted*, who, with her 'mystical powers,' her 'psychical' wiles, lures human souls on to ruin and despair, never!"

"Roy, Roy, you are unjust. Eva would never do wrong. Her spiritual gifts and works are as pure as heaven, I know. You can never make me think evil of her."

"Think evil of her," he groaned, "how can one who knows the woman think otherwise. That *traitress*, that deceiver, take her into this house, sit in the room with her, at the same table day by day, breathe the same air with that false, fair woman? Never, no, I will never consent!"

He had risen in his vehemence and was standing before his wife, who had never seen him in such a mood before. She had risen too, and stood confronting him, while the shadow crept on and lay a mass of darkness at their feet.

"Roy, what do you mean?" she cried. "Surely Eva never deceived you!" Then as a memory of that day in the garden when Roy, coming directly from the rejection of his suit at Eva's hands, to her, when he asked her to be his wife, came rushing upon her, she panted, "Roy, tell me, tell me truly, did you think Eva intended to lead you on to a proposal, only to wantonly repulse your love? Tell me, I am your wife, surely there need be no secrets between us now!"

He groaned as if some sharp weapon had pierced his heart, then he said:

"Did I think she purposely led me on, no, I did not think, I knew it, I know it now."

"Oh, Roy, you were deceived, she was not false, she loved you, I know she loved you with all her heart."

"You are crazy, child. Although it is nothing to me now whether she 'loved' me or not, I know you, you are wild to make such a statement. She never loved me."

"She did, she did. She was loyal to me, her friend, she learned that you were so dear to me, that it would break my heart to see you wed another. She told me she would go away—"

"She told you she would go away? What do you mean?" He caught her hand and forced her to raise her glorious dark eyes, now blazing with excitement to his own stern gaze.

"She told me," faltered his wife, "she would not stand in my way, she would go. I did not realize then the strength of her love for you or her devotion to me, her friend. Since then I have conceived its depth and purity."

"Eva is no traitress, Roy, no false creature, but a true and loyal soul. She loved you as you loved her, as you love her now. Oh, Roy, you love her still!"

"She was a passionate, questioning, pleading cry to which he made no answer for the black shadow was upon them in all its chill and gloom. Amazed, confounded, stung to the soul, the man staggered—dropping the hand of his wife as he did so—like one who had received a mortal blow. He would recover shortly, for he was a true-hearted, honorable man who cherished the wife of his bosom, and who would forgive much more than this in her, because of her devoted love for him, but just now he was wounded, and sick at soul, bewildered and smitten by the revelation that Eva had *loved* him, but that she gave him up for her friend.

He dropped her hand and staggered, and she, looking into his face, believed that she had not only lost his affection and respect, but that his love for Eva was still unspent, and with this horrible thought she turned without a word and sped away.

The shadow was between them now huge, black, terrible, the shadow of trouble, such as they never dreamed could appear within their stately home.

When next Roy sought his wife's presence he had regained his usual composure. He had taken time to think out the whole situation and had resolved to tell the little woman that all must be forgotten, only they would not ask Miss Mayne to their home. She had chosen her own career and was happy in her work. It would best be for all, that things should remain unchanged for them.

But he did not find her in either her *bono* nor sleeping-room. Neither was she with Pearl, nor in any part of the house. Finally he found a tiny note tucked in the corner of his own dressing case. It was from Daisy and read as follows:

"Roy, I must leave you, I could not stay as your wife, knowing that you loved another and that I was the cause of your separation from her, and I could not stay as any other than your wife. I could not even stay at the mother of your child, though I bore my child to term in my previous *parlour*. Oh, if I could give her the care and training that she needs I would gladly take her with me. But, I, a wanderer, without money or home, would only bring my child to suffering and want, and though it is like tearing my soul in two to leave you, I do with a heavy heart, praying that she may find the want of tender love and care."

"Roy, dear, believe me, bad I know, I would not have caused you pain. My great fault was in loving you too well. I will go away, and when the proper time comes, I will not hesitate to seek another home, a separation that will make me happy. Then Roy go to her and win her for your own, she should have been yours from the first; I see now that I was not made for you."

"Do not look for me. It will be useless. Only care for our precious love as you hope for peace above. You will have me near you with you. I will have one to comfort and strengthen me. You will have Pearl, I will have Roy, our sainted angel boy who is safe in heaven."

Blackburn writes eloquently," dryly observed Roy Hunter as he read these pages to his wife. "He seems to be rather smitten with Miss Mayne's peculiar powers, and her womanly charms. But he is rather mystical himself and likely to be led away by such a siren as that." There was a hard, metallic tone in his voice, very unlike its usual low, genial flexibility, and his wife looked at him in amazement as she exclaimed:

"Why, Roy, how can you speak so of our dear Eva? How dreadful that she has had to earn her living all this time, right over in Philadelphia, and we never knew where she was."

"Well, child, we all have to earn our living in some manner, and I fail to see anything 'dreadful' in this case. I am

most like a *pathetic*, a tear-stained letter, and seemed almost to be a message from the dead. It moved him beyond present trouble, confounded him. Nothing like his realization that he had ever assailed him. For a time, when he was truly *bad*, his wife was not in the house, he seemed the best he could be himself. Yet he roared himself to action, and consulted with his work, sent for Blackburn to come, shocked him to him—Blackburn who was dumfounded, vowed to find the quick at what had happened, and who earth in his good side covered its face and wept.

But the boy came and went, bringing no trace of the indeed.

"Let me heart on your dead heart, Donglass, sonder and true."

How the memory of that quiet Sabbath day at Barton it before Daisy had sung that song—as she had never sung were indeed *stealing* into his brain, as he wondered if she was the *angel* with the angels, and he bowed his head upon the dusky cap of his little daughter—his Pearl and her shadow engrossed him in its murky folds.

To be continued.

## A FOUR-LEAFED CLOVER.

Politics, Agriculture, Finance, and Spiritualism.

## AN INTERESTING LETTER.

"Get but the worm once uttered." But do not stop at that—keep it moving along.

To the Editor of LIGHT OF TRUTH.

"The boy's testimony, put forth in the spirit, cuts like a sharp two-edged sword; Anti-slavery now are most sorely tormented because they're condemned by the word."

The boy's testimony dies over the dross."

The foregoing words of an old-fashioned religious song keeps coming to me this morning—and in fact have been for some time knocking at the dim entrance to my consciousness. For some reason—perhaps a good one, as I often find in similar experiences—I can get no farther than the last line of the above. I have been feeling of almost disengagement in thinking of the great wrongs which afflict the world, the great reforms that are needed, and many of which have been outlined, and some of which have sometimes seemed to be on the verge of being crowned with success, only to be defeated; and as I thought of the wrongs so entrenched in power, with corporations and combinations in their favor; while the reforms are being won by individuals, here and there, or perhaps as I often find in similar experiences—I can get no farther than the last line of the above. I have been feeling of almost disengagement in thinking of the great wrongs which afflict the world, the great reforms that are needed, and many of which have been outlined, and some of which have sometimes seemed to be on the verge of being crowned with success, only to be defeated; and as I thought of the wrongs so entrenched in power, with corporations and combinations in their favor; while the reforms are being won by individuals, here and there, or perhaps as I often find in similar experiences—I can get no farther than the last line of the above. I have been feeling of almost disengagement in thinking of the great wrongs which afflict the world, the great reforms that are needed, and many of which have been outlined, and some of which have sometimes seemed to be on the verge of being crowned with success, only to be defeated; and as I thought of the wrongs so entrenched in power, with corporations and combinations in their favor; while the reforms are being won by individuals, here and there, or perhaps as I often find in similar experiences—I can get no farther than the last line of the above. I have been feeling of almost disengagement in thinking of the great wrongs which afflict the world, the great reforms that are needed, and many of which have been outlined, and some of which have sometimes seemed to be on the verge of being crowned with success, only to be defeated; and as I thought of the wrongs so entrenched in power, with corporations and combinations in their favor; while the reforms are being won by individuals, here and there, or perhaps as I often find in similar experiences—I can get no farther than the last line of the above. I have been feeling of almost disengagement in thinking of the great wrongs which afflict the world, the great reforms that are needed, and many of which have been outlined, and some of which have sometimes seemed to be on the verge of being crowned with success, only to be defeated; and as I thought of the wrongs so entrenched in power, with corporations and combinations in their favor; while the reforms are being won by individuals, here and there, or perhaps as I often find in similar experiences—I can get no farther than the last line of the above. I have been feeling of almost disengagement in thinking of the great wrongs which afflict the world, the great reforms that are needed, and many of which have been outlined, and some of which have sometimes seemed to be on the verge of being crowned with success, only to be defeated; and as I thought of the wrongs so entrenched in power, with corporations and combinations in their favor; while the reforms are being won by individuals, here and there, or perhaps as I often find in similar experiences—I can get no farther than the last line of the above. I have been feeling of almost disengagement in thinking of the great wrongs which afflict the world, the great reforms that are needed, and many of which have been outlined, and some of which have sometimes seemed to be on the verge of being crowned with success, only to be defeated; and as I thought of the wrongs so entrenched in power, with corporations and combinations in their favor; while the reforms are being won by individuals, here and there, or perhaps as I often find in similar experiences—I can get no farther than the last line of the above. I have been feeling of almost disengagement in thinking of the great wrongs which afflict the world, the great reforms that are needed, and many of which have been outlined, and some of which have sometimes seemed to be on the verge of being crowned with success, only to be defeated; and as I thought of the wrongs so entrenched in power, with corporations and combinations in their favor; while the reforms are being won by individuals, here and there, or perhaps as I often find in similar experiences—I can get no farther than the last line of the above. I have been feeling of almost disengagement in thinking of the great wrongs which afflict the world, the great reforms that are needed, and many of which have been outlined, and some of which have sometimes seemed to be on the verge of being crowned with success, only to be defeated; and as I thought of the wrongs so entrenched in power, with corporations and combinations in their favor; while the reforms are being won by individuals, here and there, or perhaps as I often find in similar experiences—I can get no farther than the last line of the above. I have been feeling of almost disengagement in thinking of the great wrongs which afflict the world, the great reforms that are needed, and many of which have been outlined, and some of which have sometimes seemed to be on the verge of being crowned with success, only to be defeated; and as I thought of the wrongs so entrenched in power, with corporations and combinations in their favor; while the reforms are being won by individuals, here and there, or perhaps as I often find in similar experiences—I can get no farther than the last line of the above. I have been feeling of almost disengagement in thinking of the great wrongs which afflict the world, the great reforms that are needed, and many of which have been outlined, and some of which have sometimes seemed to be on the verge of being crowned with success, only to be defeated; and as I thought of the wrongs so entrenched in power, with corporations and combinations in their favor; while the reforms are being won by individuals, here and there, or perhaps as I often find in similar experiences—I can get no farther than the last line of the above. I have been feeling of almost dis

## SPIRIT MESSAGES.

Questions Answered by Spirit John Pierpont.

MRS. H. T. LONGLEY, Merton.

We have a number of special seasons for spirit messages, particularly intended for our readers, and taken down by our scribes. We would be pleased to have those messages verified by those recognizing anything familiar in them.

Questions to be answered should be germane to spiritualism, and should not be of a personal nature.

The names of the questioner attached, information under those conditions concerning this department will be acknowledged to the Author of Truth.

Rooms 7, 226 Race Street, Cincinnati, O.

Report of Seance.

Questions and Answers.

QUES.—[H. D. Morrison, M. D., Paterson, N.J.] Having read and re-read "Antiquity Unveiled," by Mr. Roberts, I would like to ask my spirit friend, Pierpont, if Mr. Roberts has met any considerable number of those ancient spirits who gave testimony for that work ("Antiquity Unveiled"), and if he did so by personal interview, with whom, then, their testimony, in the main, as stated therein, was true?

ANS.—This is a question that Mr. Roberts can best answer for himself. We can not attempt to give any considerable information on this subject. Our own personal experience with exalted and "ancient" intelligences has been of a decidedly opposite character, in many respects, to that of J. M. Roberts, as narrated by himself in former times in *Book and Master* and later incorporated into *Book Form* as mentioned. Not but, what the gentleman was sincere in his investigations, and that at times he received kernels of truth from the spirits who communicated with him, but that his instrument of communication was at times the prey of mischievous spirits we have reason to believe, and that erroneous statements were sometimes made to Mr. Roberts we have no doubt. We base these conclusions upon the direct experience we have had with immortals not through any medium, but personally in the spirit world, and from information derived therefrom. But what would it profit to enter into a discussion of the subject, as we have no means of affording indisputable evidence to mortals of either the verity or falsity of the claims made by "ancient spirits" in "Antiquity Unveiled." That Mr. Roberts may have met and held communion with some of the spirit personages represented in his book we have no doubt; but there are other characters that even now he can not hold personal intercourse with, save through the agency of a spirit medium in the spirit world, as they do not dwell in that spirit world which Mr. Roberts inhabits, having long since passed on to other realms, and holding communion only with the denizens of our spirit world through your mediums there, as you hold communion with us through your mediums of earth. In order for those intelligences to communicate with mortals they must employ a spirit medium, who, in turn, entrances a mortal medium by whom the thought of the higher intelligence is voiced. The very best of conditions must be afforded the spirit for the perfect transmission of knowledge.

QUES.—[D. F. Van Antwerp, Ill.] Will spirit Pierpont kindly define clairvoyance? Is it the seeing of spirits by the soul, or spirit sight of a mortal, or do the spirits apply some invisible substance to the physical eye so we can see them?

ANS.—Clairvoyance is *clear sight*; it is the interior or spiritual sight acted upon by the magnetic forces of the invisible world, and quickened into activity and expression. The vibratory force of the material universe conveys certain lights and shadows, colors and scenes to the physical eye. The vibratory force of the spiritual universe conveys certain impressions to the spiritual eye of such mortals as are sufficiently sensitive to receive and interpret it. Spiritual perception may be classified, as the *sixth sense* in humanity. Clairvoyance is one expression of spiritual perception: clairvoyance is clear seeing by the spirit independently of physical obstructions or limitations. Clairaudience, or clear hearing, is another phase of expression of spiritual perception; it is the spiritcatching and interpreting the sounds of the inner life, independently of the environments of matter. No substance is applied to your physical optics by spirits to enable you to behold them. Clairvoyance is the discernment of spirit beings and scenes by your own quickened interior faculties.

QUES.—[L. E. Hammer, Langley, Va.] What effect does the eating of flesh have upon the development of mediumship?

ANS.—An inordinate fondness for, and indulgence in animal food will have a tendency to inflame the physical nature and to increase the activity of the lower passions. The blood becomes overheated and vitiated; the higher faculties of the spiritual nature have to struggle against these deleterious conditions. Nature always works along lines of least resistance, in such a case, which also implies to an indulgence in alcoholic stimulants and of other perverted tastes—she will accommodate herself in time to the habits of the individual, and sink the spiritual in the habits and perversions of the carnal. Therefore the inner powers if acted upon at all, under such conditions, will be attended to by spirits upon a low plane of thought and morality, such as are called earth-bound, the truly spiritual life. The development of mediumship, in the purest sense, will be retarded in the case of one who makes animal food the *largest* part of his diet. If he is a physical medium for the production of objective phenomena he will attract spirits of a rude, boisterous, and impure character. If a mental medium, his guides will be upon the plane of those who "bet on fast horses, speculate in lottery, deals, and of a like ilk." If he is a magnetic, possessing healing qualities, his magnetism will be vitiated with poisonous elements that will prove injurious to a sensitive patient. We do not wish to be understood as decrying the entire use of animal food. We do not believe that human beings have yet reached the point where it can be wholly banished from their tables and work no harm to anyone. From observation we conclude that certain organizations require a percentage of flesh food.

to supply fuel and needful elements for the upbuilding of tissue, nerve, and brain, and the repair of the waste material. Man is the descendant of a carnivorous race; the physical organism has come to depend upon flesh as a part of its diet; it feels the loss of this, and in nine cases out of ten it weakens if entirely deprived of this form of sustenance. The tenth case can grow strong without its flesh portion, and it at once begins to hold itself up as a pattern for all. This will not do. Every intelligent person must experiment and judge for himself, but we believe that human beings eat far too much animal food, and that each one may gradually lessen his supply until he has accustomed the system to depend less and less upon it, and more and more upon the products of orchard, vine, and field. The more spiritual one grows, as a rule, the less he cares for flesh food, and the finer his taste become for cereals, fruits, and vegetables. A chemical change actually occurs in his physical system through the higher activities of the spirit, so that it becomes prepared to reject all but a small portion—perhaps altogether—of animal food, and to appropriate to its needs and assimilate with its forces the finer qualities and properties of other forms of food.

QUES.—[C. N. Teeter, Ballard, Mo.] Does the physical form, when viewed by the spirits, present to their vision exactly the same appearance that it does to us, or does it appear more dark and unlovely to their clearer and more refined sight?

ANS.—The physical form as viewed by spirits, appears to those who come into the earthly or external atmosphere very much as it does to you of earth. To those intelligences, who do not project themselves into your material environments, it appears somewhat dim and misty, almost as an unsubstantial shape. But to these latter your spirit bodies are clear and well defined; these spirit bodies appear dense and dark, or bright and attractive to the beholder, according to your spiritual aspiration and the degree of your unfoldment of the interior qualities and forces. To some spirit intelligences the physical bodies of earth's inhabitants appear as dark objects moving to and fro of human aspect and shape, but of a very material character. However, it does not matter to a sensible spirit how your outer form appear in the atmosphere, provided your spirits wear the garments woven from the deeds and motives of a well-spent and useful life of probity and worth.

QUES.—[C. N. Teeter.] Can the denizens of the other world mingle with us to see, hear, and understand what is said and done, and know all that transpires on the mundane sphere as well as we do?

ANS.—There are spirits who can and do mingle with friends on earth, constantly gaining from the material environments and experiences of those friends information and knowledge of the happenings and the doings of mortals whom they reach. Such spirits live in the external, just as fully as if they had not slipped from the flesh. They know nothing of the true spirit world, its abodes and its employments. They are content to pass their time in juxtaposition and companionship with the people of earth, and to use their influence or magnetic force in connection with the mundane affairs of life—sometimes to the benefit of their friends, sometimes to their spiritual, if not their material harm; but it is often the case that the discipline of mortals, which well-meaning spirits seek to interfere with and remove, is intended to promote the higher spiritual unfoldment and blessing of its inheritor. There are other spirits—legions of them—who come to earth on errands of beneficence and love to friends and strangers, but who do not live in these environments; they come and go as ministers of light and care. These intelligences learn, at times, of the doings of mortals and of the affairs of States or nations. From such mortals as they can come in *rappor* with them, they gather information, telepathically, of mundane occurrences, and in various ways they gain knowledge of what is essential for them to know. And still another class of exalted spirits, who are elevated above the din and mists of material disturbances and activities, yet who keep watch and ward over human affairs; who send their forces, psychologically and magnetically down to earth penetrating darkened corners with their light, brightening the waste places with their influence, realize what has taken place in your midst. But they do not follow every word and sentence of mind or tongue, nor do they trifle with detail and minute of mundane happenings. They watch the course of events from the centers of action and the trend of intelligent thought, and noting the direction in which these move and the power they evolve. These spirits keep informed of the passing of events, and also reasoning from the line of the spirit realm, You and I understand all these things, and so I have just dropped in at this office to say to you that you may as well lay your earthly cares away with a smile, because you will not be found wanting, though you are weighed in the balance here. I will be with you when your sun sets on earth for the last time, and also as its first rising here. Our dear mother, and your old friends, G. R. McKay, M. A. Hyde, D. McNaughton, D. S. Brown, Louis S. Joy, Mrs. Gardener, Hiram T. Kling, etc., join me in love and good wishes. I feel sure that this will reach R. D. Jones, of Rochester, N. Y.

## Nannie Birge.

I am made happy in spirit to send through this avenue a message of love and intelligence to Henry Birge, giving proof that Nannie, his wife, still lives and knows of all earth's conditions that for a time seem to overwhelm him with care and trouble. I want to cheer and comfort him with this truth of continued life, and that he must dwell more in the spiritual thought, and by that means we can draw more close to assist him. Misera, his mother, joins with me in sending this message, which I hope will reach him at Potsdam, N. Y.

## WILLI Chapin.

Dear loving ones in the beloved home, I come to you in spirit and with words of comfort and love to try to give you my sustaining influence in this hour of sorrow, to tell you "The sweet flower," whose earthly bloom was of such a short duration, is now transplanted, in purity and brightness to his spirit home, where loving angels and dear kindred will care for him and watch his growth and unfolding into spiritual beauty and fragrance. Dear little Harold, only gone on before, and as he grows and matures in spirit life he will ever come to you with his angelic purity and love, and with maturing zeal twine garlands of affection with forget-me-nots that their sweet blossoms may beautify your earth life, and serve as a cord to draw you upward and onward to the beautiful spirit land, from whence its messengers come to bring you only peace and harmony and a growth into knowledge of life beyond. Loved ones, be brave and look up out of your affliction, remembering when the morning dawns the light of understanding will come in all its glory, and you will be guided right by its rays forever.

## Lydia Bain.

From my home in the beloved life I am still reaching out towards my loved companion. I know he prizes a word from us, and cherishes our council and advice. Dear old mother Bain, how patiently she sits awaiting the call from "over the river" to go and meet her loved ones gone before. It will not be long before she will join us. Hetty and Jack join in this message of love. Be brave, be true, Orin, and all will be well with you spirit. I am anxious that this communication may reach my husband and daughter, Lida, who are living in Milwaukee, Wis.

## Amos Briskman.

Mortals of earth mourn not when death invades your homes and your loved ones are borne to the tomb, rather rejoice that the spirit is freed from its earthly thralldom and dwells in the land of light, not far away. I lived nearly the allotted time of man, and was only waiting the call to go into the beyond to meet dear ones who had preceded me. I knew of the great truth that we live after so-called death. Its knowledge brought me comfort and joy during my declining years. I return as a messenger bearing this light and truth to the old friends and acquaintances who will remember me. I passed out from the body last March in Pittsburg, Pa., and have a grandson living there now.

## Lorenzo N. Jones.

My dear brother, time has passed with rapid flight, and to-day it finds you standing almost ready to knock at the gate of the spirit realm. You and I understand all these things, and so I have just dropped in at this office to say to you that you may as well lay your earthly cares away with a smile, because you will not be found wanting, though you are weighed in the balance here. I will be with you when your sun sets on earth for the last time, and also as its first rising here. Our dear mother, and your old friends, G. R. McKay, M. A. Hyde, D. McNaughton, D. S. Brown, Louis S. Joy, Mrs. Gardener, Hiram T. Kling, etc., join me in love and good wishes. I feel sure that this will reach R. D. Jones, of Rochester, N. Y.

## Flora Pitkin.

I hardly know how to get at it, but I want to get just one word to my dear husband, Charles Pitkin, who lives in Rochester, N. Y. I want to tell him to be careful before making the changes he is now thinking about. O, Charlie, how sad to you all was the manner of my departure. It might be said by some that I died for our child, for, as you remember, the bad condition of my lungs was made worse by the shock. But, after all, I did not die as you see. Grandma Gardner is with me, and happy. Tell my people to be ever kind to my baby.

## Samuel P. Jackson.

I am glad to come and announce to old friends and companions that I still live. Spirit life goes beyond any conception I had of it in earth condition. I would ask that you all gain this truth of immortality; so live that its teachings may lead you out into the glorious light. I still continue in the work of sowing the seed of truth. We are not idle in the spirit world, and we expand and grow in soul-beauty by aiding others, and there are many avenues open where spirit force can act and bring forth results for many of earth's children. I desire to give greetings to all who remember me. I passed on into the higher life last May from Monroe, Mich., and I am glad to return in spirit and bring the tidings to my friends, that my belief in the immortality of the soul is a grand realization. We live—we live after the death of the body.

## VERIFICATIONS.

To the Editor of LIGHT OF TRUTH.

I deem it an act of justice to all concerned in its production I take this early opportunity to verify a message contained in a recent issue of your paper. Samuel Colburn, whose message it referred to, is my brother-in-law, and the message is correct in every particular, except the trifling one of misspelling his place of residence. That mistake was made

MRS. E. L. BROWN.

Limestone, N. Y.

To the Editor of LIGHT OF TRUTH.

Deeming it an act of justice to all concerned in its production I take this early opportunity to verify a message contained in a recent issue of your paper. Samuel Colburn, whose message it referred to, is my brother-in-law, and the message is correct in every particular, except the trifling one of misspelling his place of residence. That mistake was made

To the Editor of LIGHT OF TRUTH.

Dr. J. M. Peebles is too well and favorably known to need any word of recommendation or enlightenment from me, but with a desire to render assistance by way of information in regard to him to those who are afflicted and looking forward.

Dr. J. M. Peebles.

Dr. J. M. Peebles is too well and favorably known to need any word of recommendation or enlightenment from me, but with a desire to render assistance by way of information in regard to him to those who are afflicted and looking forward.

Dr. J. M. Peebles.

Dr. J. M. Peebles is too well and favorably known to need any word of recommendation or enlightenment from me, but with a desire to render assistance by way of information in regard to him to those who are afflicted and looking forward.

Dr. J. M. Peebles.

Dr. J. M. Peebles is too well and favorably known to need any word of recommendation or enlightenment from me, but with a desire to render assistance by way of information in regard to him to those who are afflicted and looking forward.

Dr. J. M. Peebles.

Dr. J. M. Peebles is too well and favorably known to need any word of recommendation or enlightenment from me, but with a desire to render assistance by way of information in regard to him to those who are afflicted and looking forward.

Dr. J. M. Peebles.

Dr. J. M. Peebles is too well and favorably known to need any word of recommendation or enlightenment from me, but with a desire to render assistance by way of information in regard to him to those who are afflicted and looking forward.

Dr. J. M. Peebles.

Dr. J. M. Peebles is too well and favorably known to need any word of recommendation or enlightenment from me, but with a desire to render assistance by way of information in regard to him to those who are afflicted and looking forward.

Dr. J. M. Peebles.

Dr. J. M. Peebles is too well and favorably known to need any word of recommendation or enlightenment from me, but with a desire to render assistance by way of information in regard to him to those who are afflicted and looking forward.

Dr. J. M. Peebles.

Dr. J. M. Peebles is too well and favorably known to need any word of recommendation or enlightenment from me, but with a desire to render assistance by way of information in regard to him to those who are afflicted and looking forward.

Dr. J. M. Peebles.

Dr. J. M. Peebles is too well and favorably known to need any word of recommendation or enlightenment from me, but with a desire to render assistance by way of information in regard to him to those who are afflicted and looking forward.

Dr. J. M. Peebles.

Dr. J. M. Peebles is too well and favorably known to need any word of recommendation or enlightenment from me, but with a desire to render assistance by way of information in regard to him to those who are afflicted and looking forward.

Dr. J. M. Peebles.

Dr. J. M. Peebles is too well and favorably known to need any word of recommendation or enlightenment from me, but with a desire to render assistance by way of information in regard to him to those who are afflicted and looking forward.

Dr. J. M. Peebles.

Dr. J. M. Peebles is too well and favorably known to need any word of recommendation or enlightenment from me, but with a desire to render assistance by way of information in regard to him to those who are afflicted and looking forward.

Dr. J. M. Peebles.

Dr. J. M. Peebles is too well and favorably known to need any word of recommendation or enlightenment from me, but with a desire to render assistance by way of information in regard to him to those who are afflicted and looking forward.

Dr. J. M. Peebles.

Dr. J. M. Peebles is too well and favorably known to need any word of recommendation or enlightenment from me, but with a desire to render assistance by way of information in regard to him to those who are afflicted and looking forward.

Dr. J. M. Peebles.

Dr. J. M. Peebles is too well and favorably known to need any word of recommendation or enlightenment from me, but with a desire to render assistance by way of information in regard to him to those who are afflicted and looking forward.

Dr. J. M. Peebles.

Dr. J. M. Peebles is too well and favorably known to need any word of recommendation or enlightenment from me, but with a desire to render assistance by way of information in regard to him to those who are afflicted and looking forward.

Dr. J. M. Peebles.

Dr. J. M. Peebles is too well and favorably known to need any word of recommendation or enlightenment from me, but with a desire to render assistance by way of information in regard to him to those who are afflicted and looking forward.

Dr. J. M. Peebles.

Dr. J. M. Peebles is too well and favorably known to need any word of recommendation or enlightenment from me, but with a desire to render assistance by way of information in regard to him to those who are afflicted and looking forward.

Dr. J. M. Peebles.

Dr. J. M. Peebles is too well and favorably known to need any word of recommendation or enlightenment from me, but with a desire to render assistance by way of information in regard to him to those who are afflicted and looking forward.

Dr. J. M. Peebles.

Dr. J. M. Peebles is too well and favorably known to need any word of recommendation or enlightenment from me, but with a desire to render assistance by way of information in regard to him to those who are afflicted and looking forward.

Dr. J. M. Peebles.

Dr. J. M. Peebles is too well and favorably known to need any word of recommendation or enlightenment from me, but with a desire to render assistance by way of information in regard to him to those who are afflicted and looking forward.

Dr. J. M. Peebles.

Dr. J. M. Peebles is too well and favorably known to need any word of recommendation or enlightenment from me, but with a desire to render assistance by way of information in regard to him to those who are afflicted and looking forward.

Dr.





letter from Mrs. Longley.

"LIGHT OF TRUTH" IN THE EAST.

Interesting Work of the Mediums Keeler,

Emerson and Others.

Looked upon and hated as self.

mankind because men refused to believe in a religion made up of all the

truths of the world.

penetrated the minds of priests and kings.

refused to believe in a religion made up of all the

6

## IN HIGHER REALMS.

A Sequel to "Spirit Life."

### A JOURNEY IN SPIRIT LAND.

A DESCRIPTIVE PHILOSOPHY.

From the Shadows of Sense and Self to the Sunlight of Soul-Awakening.

BY THE LIGHT OF TRUTH BAND.

CHAPTER XXVIII.

ARMED TRAVELING.

The outlet referred to by our angel guide was one of the magnetic or spiritual highways leading from the Temple of Light, directly over the city to the hills beyond.

Of course, I could not at first see it, but knew where it was situated or connected to the temple, by the gate or opening in the trellis around the outer edges of the court. Bertha and George, however, each took me by one hand and stepped before the opening. Immediately I perceived a beautiful calmness taking possession of me, followed by a buoyancy of spirit that made me feel like rejoicing, and then came a gradual falling of the scales from my eyes to new scenes before me—all of which I had overlooked during the excitement of my first trip across the highway leading to the city from the opposite approach.

Before us extended a fifteen-foot broad viaduct, fashioned out of variously colored materials unfamiliar to my knowledge of geology. It was beautiful in its simplicity of design, and had no other support than a sloping foundation erected against the side of the temple and the bough of a hill above a mile off directly opposite.

Being fully conscious of my intention, I felt a little timid, thinking I might possibly fail through. But Bertha, who noticed my fear, said: "Have faith—confidence that you can not fail. It is a soul requisite to success in all spiritual undertakings. Faith in your spirit friends strengthens the bonds between you and them—just as in earth life, they can come nearer through faith. Faith is love. Love is spiritual power. You can do more for a friend or a child who has failed in you than one who misleads you. Its faith inspires, and consequently strengthens you. Faith in God brings nature closer to you, and opens your intuitive faculties to needful inspiration or light. Through this temporary, and in some permanent, fellowship with the third principle of nature—soul or intelligence—spirit friends not only are enabled to draw nearer, but become empowered to aid practically, utilizing the condition for this effect—thus the timely aid that some mortals obtain through prayer or faith, of course crediting a personal God with the results. So you see, faith is a condition, not an unmeaning emotion, as materialists denominate it. In some people, prayer is meaningless, especially machine prayer. But true faith is always effective for good; for it sets the law of love in motion, which is God or causation. Now, have faith, and you will need no further support from us than to be within the sphere of our influence—the light of our aura."

Knowledge is power, they say. It was exemplified in this case. For my understanding the meaning of faith now inspired me with it, and, besides seeing the viaduct and other scenes in connection with it, I noticed for the first time Bertha's aura, the spiritual light emanating from her. I thought George's aura was large compared to mine, but Bertha's aura extended about twelve feet in every direction around her, more than covering the width of the bridge before us.

My seeing her aura was indicative of my faith having foundation. I felt it. Faith is truth felt. I let go their hands mechanically to see whether my faith was consistent. It was; for everything remained intact. This added to my confidence, and I wondered whether I could stand on the bridge alone.

"That will do," said Bertha cheerily. "You are safe now. Hold your faith up to that standard, and we can cross this highway without fear of losing you. Only keep within our light, as that will now amount to the same as holding you by the hands. Between George and myself and your own light, you will have about thirty feet of walking room. Now let us start."

The new interest that the additional scenes inspired made me forget that I was but a patched-up angel, and boldly followed without fear. The wonderful solidity of the highway added to my faith, and had the effect of making myself believe that my former condition was but temporary, and this the permanent one. Faith had taken the form of conceit. Nor did I get out of this effect of the imagination until I reached home, when I began to reflect on my past adventures, and saw how near I had been to carrying out the aphorism, "Fools rush in where angels fear to tread," only that in this case the angel had no reasons to fear while I had plenty. At the same time I realized that a little conceit, based on a moral or spiritual foundation, was harmless. Love neutralizes the evil in it.

So I walked over that first highway absorbed in what I witnessed. Below, and extending a mile on one side and several on the other, lay the beautiful magic city, with its innumerable palaces and castles, villas and halls, of multiform architectural design. The city extended to the foot of the hill to which our highway led, being too steep to build against, though somewhat lower than the hill on which the temple rested, as the slight decline of the highway showed. Beyond the city, on either side, we could peer along great openings in the hills and mountains, which exhibited beautiful green valleys. But nowhere did I see any signs of human life, and finally imagined myself a denizen or a visitor among the aerial or sphere spirits beyond the clouds, or, at least, beyond the material foundations to rest their highways and bridges in.

It did not take very long to reach the other side, when we were again on terra firma. A short distance over a green plateau brought us to another highway, leading over a deep gorge.

But before crossing, Bertha said: "This is a favorite landing place for spirits from the zones; that is, higher realms or spheres. They have a highway, a regular incline at an angle of about forty degrees established here for rising spirits to ascend, and also for those among their denizens who prefer traveling in spirit than in soul; that is, who prefer to go on foot than by will force. This is a convenient place for them to land, as it connects with two ways earthward—one way leading via the temple, where they have the choice of three more ways. You will notice that their highway doesn't lead directly to the temple. Well, aerial homes and cities are as much dependent on mortal cities as those of mortals are. All depends on the magnetic relations with the planet below; or at least as the spiritual zones or the spiritual world was primarily formed, and which I was in accord with the magnetic relations existing between the planet and its atmosphere. New additions, of course, depend always on present conditions. There is no need of any aerial highways, except for shortening distances, for the spirit world is connected with the material by gradual ascents, just as the highest mountain tops are connected with the lowest plains by round-about pathways. You must not imagine the spiritual zones as so many disconnected belts, which have to be reached by flying. As our eyes are opened, we see a little ahead, and can ascend accordingly. But development is so slow that we become accustomed to it in a manner which makes it appear as natural as ascending ordinary mortal or material life conditions, social or physical. Now, these highways are made from materials gathered from the spiritual world, which does not only begin at the mountain tops, but anywhere on the earth's surface where conditions permitted. To higher spirits, the two appear as one world, however lofty their eminence. The atmosphere surrounding planets is as much a part of it as the internal ethers, and is as solid to spirits as granite is to mortals. All this is of utility to spirits, and to the earth in building its higher counterpart. Spirits ascend in degree to the quickening of their senses—an effect of soul growth through mental improvement or education and for mankind—the opposites of sensuality and self-love. Spirits from our sphere are sometimes conducted for a temporary sojourn into higher ones by an infusion of soul-power, making a sort of artificial angel out of them. This is especially beneficial to those of weak aspiration for higher unfoldment. After having obtained a taste of a higher condition, and meeting long-forgotten friends, they become inspired with new vigor for continued progress. Now let us cross this road, as there is something new to learn at the other end."

To be Continued.

Written for the LIGHT OF TRUTH.

W. A. MANSFIELD,

The Great State-Writing Medium,

AND A METHODIST CLERGYMAN

Lock Horns, and One More is Scored for Spiritualism.

MARY WEBB BAKER.

The little town of Spartansburg, Pa., is at this moment in great excitement. On the streets, where but a few days ago all was peace and quietude, may be found groups of excited people in hot discussion over a subject in which W. A. Mansfield, Rev. O. A. Stone, and \$200 figure conspicuously.

In the spring of '94, the ministers in this locality of the Methodist persuasion in conference convened. It so happened that the members of the Spiritualist Church of the New Era, a small but earnest society, were just at that time breaking ground for a little temple. The wise (clergyman, casting their eagle eyes toward the newly broken ground, evidently thought it was high time for them to manifest an opposition to the erection of the edifice, and the propagation of spiritual truth. Therefore the presiding elder of this circuit devoted one entire evening of the conference to an attack on Spiritualism and its phenomena. He asserted, before saying all manner of evil things against the cause that could be expected on such an occasion, that its claims were false, and its phenomena, especially independent slate-writing, a delusion.

After he had finished his rebuking tirade, the Rev. O. A. Stone, pastor of the Methodist Church here in Spartansburg, and other brother clergymen, arose and said that they would give \$200 to any medium who would produce writing on slate boards for a week in any part of this county. The entire presiding elder gave Rev. Stone full power to act for them.

For nearly a year it has been repeatedly stated that the \$200 was in the bank ready, and waiting the appearance of the medium. It has been flung in the faces of the Spiritualists here time and again that they would never produce a medium to accept the challenge.

A few months ago the Church of the New Era, of W. A. Mansfield, on the evening of January 21, 1894, sent a promise of the services of W. A. Mansfield, Body Block, Payne Ave., Cleveland, Ohio.

His Secret Revealed. Persons wishing to develop the gift of independent slate-writing, or to learn how to do it, may obtain the secret of the gift of independent slate-writing, and the best means to obtain a successful result. Address: PIERRE L. O. A. KEELER, Lily Dale, Chautauqua, Co., N. Y.

DEVELOP FOR SLATE-WRITING.

Send ten cents in silver and a stamp, and get my 3-page printed directions for the gift of independent slate-writing, and the best means to obtain a successful result. Address: PIERRE L. O. A. KEELER, Lily Dale, Chautauqua, Co., N. Y.

The Life and Character of the Devil (Illustrated).

By W. H. LAMASTER.

The "Life and Character of the Devil," by the well-known liberal writer, W. H. Lamaster, will soon be ready for mailing to purchasers. No Free Thinker should be allowed to purchase it. It will give the secret of the gift of independent slate-writing, and the best means to obtain a successful result. Address: PIERRE L. O. A. KEELER, Lily Dale, Chautauqua, Co., N. Y.

REV. J. C. F. GRUMBINE

SEER.

Will do slate-writing delineations of spirit friends and soul readings and prophesies by mail. Also directions and rules for slate-writing, and a stamp for the gift of independent slate-writing, and the best means to obtain a successful result. Address: J. C. F. GRUMBINE, 100 Main Street, Indianapolis, Ind.

His Secret Revealed. Persons wishing to develop the gift of independent slate-writing, or to learn how to do it, may obtain the secret of the gift of independent slate-writing, and the best means to obtain a successful result. Address: PIERRE L. O. A. KEELER, Lily Dale, Chautauqua, Co., N. Y.

DEVELOP FOR SLATE-WRITING.

Send ten cents in silver and a stamp, and get my 3-page printed directions for the gift of independent slate-writing, and the best means to obtain a successful result. Address: PIERRE L. O. A. KEELER, Lily Dale, Chautauqua, Co., N. Y.

The Life and Character of the Devil (Illustrated).

By W. H. LAMASTER.

The "Life and Character of the Devil," by the well-known liberal writer, W. H. Lamaster, will soon be ready for mailing to purchasers. No Free Thinker should be allowed to purchase it. It will give the secret of the gift of independent slate-writing, and the best means to obtain a successful result. Address: PIERRE L. O. A. KEELER, Lily Dale, Chautauqua, Co., N. Y.

REV. J. C. F. GRUMBINE

SEER.

Will do slate-writing delineations of spirit friends and soul readings and prophesies by mail. Also directions and rules for slate-writing, and a stamp for the gift of independent slate-writing, and the best means to obtain a successful result. Address: J. C. F. GRUMBINE, 100 Main Street, Indianapolis, Ind.

His Secret Revealed. Persons wishing to develop the gift of independent slate-writing, or to learn how to do it, may obtain the secret of the gift of independent slate-writing, and the best means to obtain a successful result. Address: PIERRE L. O. A. KEELER, Lily Dale, Chautauqua, Co., N. Y.

DEVELOP FOR SLATE-WRITING.

Send ten cents in silver and a stamp, and get my 3-page printed directions for the gift of independent slate-writing, and the best means to obtain a successful result. Address: PIERRE L. O. A. KEELER, Lily Dale, Chautauqua, Co., N. Y.

The Life and Character of the Devil (Illustrated).

By W. H. LAMASTER.

The "Life and Character of the Devil," by the well-known liberal writer, W. H. Lamaster, will soon be ready for mailing to purchasers. No Free Thinker should be allowed to purchase it. It will give the secret of the gift of independent slate-writing, and the best means to obtain a successful result. Address: PIERRE L. O. A. KEELER, Lily Dale, Chautauqua, Co., N. Y.

REV. J. C. F. GRUMBINE

SEER.

Will do slate-writing delineations of spirit friends and soul readings and prophesies by mail. Also directions and rules for slate-writing, and a stamp for the gift of independent slate-writing, and the best means to obtain a successful result. Address: J. C. F. GRUMBINE, 100 Main Street, Indianapolis, Ind.

His Secret Revealed. Persons wishing to develop the gift of independent slate-writing, or to learn how to do it, may obtain the secret of the gift of independent slate-writing, and the best means to obtain a successful result. Address: PIERRE L. O. A. KEELER, Lily Dale, Chautauqua, Co., N. Y.

DEVELOP FOR SLATE-WRITING.

Send ten cents in silver and a stamp, and get my 3-page printed directions for the gift of independent slate-writing, and the best means to obtain a successful result. Address: PIERRE L. O. A. KEELER, Lily Dale, Chautauqua, Co., N. Y.

The Life and Character of the Devil (Illustrated).

By W. H. LAMASTER.

The "Life and Character of the Devil," by the well-known liberal writer, W. H. Lamaster, will soon be ready for mailing to purchasers. No Free Thinker should be allowed to purchase it. It will give the secret of the gift of independent slate-writing, and the best means to obtain a successful result. Address: PIERRE L. O. A. KEELER, Lily Dale, Chautauqua, Co., N. Y.

REV. J. C. F. GRUMBINE

SEER.

Will do slate-writing delineations of spirit friends and soul readings and prophesies by mail. Also directions and rules for slate-writing, and a stamp for the gift of independent slate-writing, and the best means to obtain a successful result. Address: J. C. F. GRUMBINE, 100 Main Street, Indianapolis, Ind.

His Secret Revealed. Persons wishing to develop the gift of independent slate-writing, or to learn how to do it, may obtain the secret of the gift of independent slate-writing, and the best means to obtain a successful result. Address: PIERRE L. O. A. KEELER, Lily Dale, Chautauqua, Co., N. Y.

DEVELOP FOR SLATE-WRITING.

Send ten cents in silver and a stamp, and get my 3-page printed directions for the gift of independent slate-writing, and the best means to obtain a successful result. Address: PIERRE L. O. A. KEELER, Lily Dale, Chautauqua, Co., N. Y.

The Life and Character of the Devil (Illustrated).

By W. H. LAMASTER.

The "Life and Character of the Devil," by the well-known liberal writer, W. H. Lamaster, will soon be ready for mailing to purchasers. No Free Thinker should be allowed to purchase it. It will give the secret of the gift of independent slate-writing, and the best means to obtain a successful result. Address: PIERRE L. O. A. KEELER, Lily Dale, Chautauqua, Co., N. Y.

REV. J. C. F. GRUMBINE

SEER.

Will do slate-writing delineations of spirit friends and soul readings and prophesies by mail. Also directions and rules for slate-writing, and a stamp for the gift of independent slate-writing, and the best means to obtain a successful result. Address: J. C. F. GRUMBINE, 100 Main Street, Indianapolis, Ind.

His Secret Revealed. Persons wishing to develop the gift of independent slate-writing, or to learn how to do it, may obtain the secret of the gift of independent slate-writing, and the best means to obtain a successful result. Address: PIERRE L. O. A. KEELER, Lily Dale, Chautauqua, Co., N. Y.

DEVELOP FOR SLATE-WRITING.

Send ten cents in silver and a stamp, and get my 3-page printed directions for the gift of independent slate-writing, and the best means to obtain a successful result. Address: PIERRE L. O. A. KEELER, Lily Dale, Chautauqua, Co., N. Y.

The Life and Character of the Devil (Illustrated).

By W. H. LAMASTER.

The "Life and Character of the Devil," by the well-known liberal writer, W. H. Lamaster, will soon be ready for mailing to purchasers. No Free Thinker should be allowed to purchase it. It will give the secret of the gift of independent slate-writing, and the best means to obtain a successful result. Address: PIERRE L. O. A. KEELER, Lily Dale, Chautauqua, Co., N. Y.

REV. J. C. F. GRUMBINE

SEER.

Will do slate-writing delineations of spirit friends and soul readings and prophesies by mail. Also directions and rules for slate-writing, and a stamp for the gift of independent slate-writing, and the best means to obtain a successful result. Address: J. C. F. GRUMBINE, 100 Main Street, Indianapolis, Ind.

His Secret Revealed. Persons wishing to develop the gift of independent slate-writing, or to learn how to do it, may obtain the secret of the gift of independent slate-writing, and the best means to obtain a successful result. Address: PIERRE L. O. A. KEELER, Lily Dale, Chautauqua, Co., N. Y.

DEVELOP FOR SLATE-WRITING.

Send ten cents in silver and a stamp, and get my 3-page printed directions for the gift of independent slate-writing, and the best means to obtain a successful result. Address: PIERRE L. O. A. KEELER, Lily Dale, Chautauqua, Co., N. Y.

The Life and Character of the Devil (Illustrated).

For fifteen centuries that portion of the man race included in Christian theology held that man's relation to the universe is that God made him for his own glory; that for our own glory he arranged that nineteen twentieths of them should rot in eternal fire strewed with sulphur, and that the

Saturday, January 26, 1863.

## VOICE OF THE PEOPLE

Written for the LIGHT OF TRUTH.

## Wise vs. Otherwise Financial Legislation.

GEORGE A. BAXON.

Nothing is more deplorable than that the most vital important question connected with the material prosperity of our country—the character, quality, and quantity of the government's money—should be trailed in the mire of partisan politics; that politicians, especially those who chance to be temporarily thrown to the surface by some local tide-wave of popularity, should, through their selfish instincts, be subjected to the dominating policy and interests of an unscrupulous if not an unlimited monopoly—the banks and bankers' trust; that all of our financial legislation must be determined by votes cast under such influences! It would be akin to a miracle if the country were not in a muddle. No longer selflessness, but statesmanship must be the basis of our monetary legislation. Leading economic, industrial, and financial questions should be forever divorced from partisan politics—considered solely with reference to their national equity. Let "law founded upon justice" cease to be a fiction. But now, at the slightest hint of Congress doing anything with the subject of finance, how quickly bankers and their allies flood the lobby to "assist" in the legislation which is sure to inure to their benefit.

This has marked the history of our financial legislation for the past thirty years. Do I mistake the truth? Here is a bit of corroboration: Secretary Carlisle, in his recent annual report, loudly complains at length against all such interested, in lieu of disinterested, congressional action. The evils of our financial legislation, he says, have done more during the last two years to impair the credit of the government than to check our industrial and commercial progress than all other things combined. And much more to the same effect. His words are too many to quote, but the truth of it all is lamentably patent. It is also patent that, since our present banking system went into operation, our financial legislation has been dictated by bankers and bondholders.

They have been and still are the power behind the throne. Whatever is at fault they are chiefly to blame. To-day they are more corrupt than ever, as evidenced by their recent testimony before the House Banking and Currency Committee when considering the proposed bill of Secretary Carlisle. They are hungry for the issuance of more bonds; they urge the calling in and destruction of national greenbacks and all legal-tender treasury notes, because they bear no interest and at the same time are as good as gold; they seek to annual the primal function of government—the creating of money—proposing to substitute therefor their own bank notes, which could not be money, legal-tender money; all of which if passed would but more enslave the debtor class, the great majority of the people.

Among these representative monetary experts there was one honorable exception, and more's the marvel, he a bank president, W. E. St. John, of the Mercantile Bank of New York City, one of the most conservative institutions in the country. He thought Secretary Carlisle's plan unsafe. He was opposed to the withdrawal of greenbacks and legal-tender treasury notes, because it would retire a non-interest-bearing debt, an item in favor of the government. Redundant bank notes, he said, had invariably banished gold and silver; they never were suspected of enticing either into money. The aggregate of money (the amount per capita) determines prices, and to enlarge the aggregate of money, in the United States was to raise nominal prices for home commodities. There was no prosperity in the United States because the volume of money was not sufficient to meet the demand. To remedy this, he would increase the volume of primitive money by the issuance of coin certificates when necessary. This would furnish an elastic currency, and it was the only plan so far mentioned that would, until Congress furnished a statute to guard against panic bond issues.

He cited the record of France in independent bi-metallism, and said the conditions in the United States were much more propitious for such action. Within ten years there was promise of exceeding the population of Great Britain and France, and our use for gold and silver would circulate over a territory seventeen times the area of France. The enduring fact, if this aspect of money is to be preserved, is that the rich made richer, and the poor poorer, as the one achievement of our statute law.

In the writer's opinion, the statement of Mr. St. John can not be gainsaid, and his was the only equitable plan that was submitted by that proposed adoption of the banker's so-called "Baltimore Plan" originated with themselves. This scheme would largely increase their own special interests by allowing them to contract or expand the currency at will and to any extent they deemed most advantageous to themselves. It transfers the issuing of currency from the government—which is its royal prerogative—to the selfishness of private corporations. It removes government legal-tender from circulation. It does not provide for a suitable reserve to protect depositors. In brief, it demands for itself the maximum share of advantages with the minimum share of risk. Even now bankers by concerted manipulating the money of the country, which it is in their power to do, can at any time furnish a pretense for the necessity of issuing bonds, of which they are sure to be the sole beneficiaries. Facts connected with the last two gold loans during the past year, amounting to \$100,000,000, fully confirm this statement.

The pernicious lessening of bonds to keep the supposed necessary amount of reserve intact, has proven to be a farce. Oh, if the people only realized the significance of this object lesson—the bankers' money-go-round!

Every issue is without a clear warrant of law, another and third loan is now being considered. Alas! who likes to see a giant deprived of his natural powers, or who allows himself to be bound hand and foot and thus unjustly

JAS T. R. GREEN.

The Money Question.

To the Editor of LIGHT OF TRUTH.

I have just read with pleasure Mr. Sherman's article in a recent issue. Mr. Sherman has a clear head, and I wish that every one of your readers would take the trouble to absorb that letter if they have not already done so.

The great trouble among reformers is the existence of so much confusion, but Mr. Sherman goes right to the root of the matter when he says "society in some form is the great robber of the people," and I would just like to add—any sum of money or property, at any rate of interest or rent, will eventually absorb all the efforts of labor.

Many of us may know this, but we do not act as if we did. There are in reality two monopolies—money and land; two trees that bear the same fruit, rent, interest, usury, profits, increase, or whatever you choose to call it.

JAS T. R. GREEN.

## \* LIGHT OF TRUTH \*

## SPICY WORDS.

To the Editor of LIGHT OF TRUTH.

1.

2.

3.

4.

5.

6.

7.

8.

9.

10.

11.

12.

13.

14.

15.

16.

17.

18.

19.

20.

21.

22.

23.

24.

25.

26.

27.

28.

29.

30.

31.

32.

33.

34.

35.

36.

37.

38.

39.

40.

41.

42.

43.

44.

45.

46.

47.

48.

49.

50.

51.

52.

53.

54.

55.

56.

57.

58.

59.

60.

61.

62.

63.

64.

65.

66.

67.

68.

69.

70.

71.

72.

73.

74.

75.

76.

77.

78.

79.

80.

81.

82.

83.

84.

85.

86.

87.

88.

89.

90.

91.

92.

93.

94.

95.

96.

97.

98.

99.

100.

101.

102.

103.

104.

105.

106.

107.

108.

109.

110.

111.

112.

113.

114.

115.

116.

117.

118.

119.

120.

121.

122.

123.

124.

125.

126.

127.

128.

129.

130.

131.

132.

133.

134.

135.

136.

137.

138.

139.

140.

141.

142.

143.

144.

145.

146.

147.

148.

149.

150.

151.

152.

153.

154.

155.

156.

157.

158.

159.

160.

161.

162.

163.

164.

165.

166.

167.

168.

169.

170.

171.

172.

173.

174.

175.

176.

